

FEBRUARY 1920

HOME LANDS

VOL. I

NO. 6



"I am led to reflect how much more delightful is the task of making improvements on the earth, than all the vain glory which can be acquired by ravaging it."

—GEORGE WASHINGTON.

HOME LANDS

CONTENTS FOR FEBRUARY

FRONTISPIECE—CALENDAR FOR FEBRUARY-MARCH	
Photos on cover and frontispiece courtesy Keystone View Co., Inc.	
"PAR"	2
COMMON MISTAKES IN THE RURAL MINISTRY...	3
A discussion by Richard Morse, R. M. Archibald, A. J. Montgomery	
THE CHURCH SHED, A SOCIAL INSTITUTION....	4
Wm. H. Leach, Alden, N. Y.	
NOW PREACH!.....	5
IN THE COUNTRY.....	5
M. W. Brabham	
FOLLOWING THE INTERCHURCH SURVEY.....	6
Edited by Edmund deS. Brunner	
TEACHING THE COUNTRY LIFE GOSPEL: HEALTH.	8
Ralph A. Felton Photographs	
FOR BETTER COUNTRY CHURCH BUILDINGS.....	10
P. E. Burroughs Photographs	
COMMUNITY ORGANIZATION.....	11
OBSERVATIONS OF AN ITINERANT.....	12
Matthew B. McNutt	
THE RURAL SUNDAY SCHOOL.....	13
Miss Martha E. Robison Photographs	
FROM OUR STUDY WINDOW.....	15

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A MESSAGE TO YOU

WE like to think that you think that Home Lands is yours. Your many kind letters encourage us to think that you do think so. We mean it to be so. We are as modest as circumstances permit. We do not aim to please, but we do aim to serve.

Our circulation is now about 11,000. It might as well be five times that. It would be if each of the 11,000 would do the obvious—and easy—thing, persuade five neighbors to each part with a quarter and join the Home Land family.

That's a little too optimistic, of course. But one pastor and his family gave Home Lands as an Xmas present to 50 parishioners. Several other pastors have already sent us in a dozen subscriptions or so from their parishes.

Here's a suggestion. Have each member of your Bible class subscribe and then study Mr. Felton's "Teaching the Country Life Gospel" on the Sunday after each issue. Urge your Sunday school teachers to subscribe and then take up Miss Robison's articles on the "Rural Sunday School" in your teachers' meetings. Interest your church in using Home Lands in practical ways.

In our previous issues we have relied largely on the generosity of our friends for our material. We still hope you will continue to be generous. But beginning with our next issue we will be prepared to pay a modest honorarium for articles suitable to our needs. What we most want is simple, concise statements of things that have been done, of plans that have worked, of definite accomplishments in community betterment, church organization, spiritual upbuildings. Tell us the things that other churches and communities ought to know and do.



1920 February 1920

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29						

Fall Moon 4th Last Quar. 11th New Moon 19th First Quar. 26th

1920 March 1920

SUN	MON	TUE	WED	THU	FRI	SAT
Fall Moon 4th	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

Last Quar. 12th New Moon 20th First Quar. 27th

Crop Forecast—"Poor Richard," 1739—I find that this will be a plentiful year in all manner of good things, to those who have enough; but the orange trees in Greenland will go near to fare the worse for the cold. As to oats, they'll be a great help to horses. I dare say there won't be much more bacon than swine. Mercury somewhat threatens our parsley beds, yet parsley will be to be had for the money. Hemp will grow faster than the children of this age, and some will find there's too much on't. As for corn, fruit, cyder and turnips, there never was such plenty as will be now; if poor folks may have their wish.

Our Private Weather Prediction—Variable temperature with scattered precipitation. Snow will fall at Nome, Alaska, and rain at Los Angeles, California. The latter phenomenon will be termed unusual.

Advice for Your Neighbors—Use the off days of February and March to get acquainted. This is the time for indoor socials and neighborhood prayer meetings.

Cultivate patriotism. The birthdays of Lincoln and Washington* should be appropriately observed in every church and school.

Advice for Your Pastor—April is coming and that means the Every Member Canvass. Special instruction in stewardship would prepare the way. Now is the time to win your people to a deeper faith and a fuller allegiance.

Advice for Your Church Treasurer—Most fiscal years end March 31. See that it finds this church on a firm financial basis, all pledges collected, bills paid and all contributions sent to benevolent and missionary agencies. Even ministers and church boards must live.

Advice for All of You—Before another church year begins, take stock of your year's work. What has your church accomplished this year? What ought it to attempt next year? Make a program and enlist your members to work at it.

Bother the ground hog! We and our church depend not on chance, but on thought and the help of God and the love we bear one another.

Motto for February and March—"... and that ye study to be quiet, and to do your own business, and to work with your hands, even as we charged you."—I Thess. 4:11.

Memory Gem—

The snow, the snow,
The beautiful snow,
It puts me so much in mind
Of the snow.

Remember—Tomorrow is another day!

*An excellent Washington's birthday program for Sunday schools may be secured from the Educational Department, Board Home Missions, 156 Fifth Avenue, New York.

“PAR”

A STANDARD OF COUNTRY CHURCH EFFICIENCY

A FUNDAMENTAL effort in the Interchurch Rural Survey is to lay a measuring stick across the work of each rural church, a stick of ample length, used sympathetically. The Rural Survey staff, in consultation with many concerned with rural work, have prepared a minimum standard for local church promotion. When is a country church at “par?” What is the least with which any self-respecting country church ought to be content? There are ideally organized churches which we all admire, but not every church can be ideal—many must be just average. But there is a point below which no church which has the name to live and a pride in life should be content to fall. This standard, which will be presented to County Survey Councils at the close of the field survey, as a basis for the building of a program of religious promotion, is given here to prepare the way for that process.

Of first importance is the pastor. Every worthwhile church should have a resident pastor, living within the bounds of its community and the pastor should devote his full time to the work of that community. We do not need to rehearse the arguments that lie back of this. Country churches have been proverbially subjected to an absentee ministry and to a part-time ministry, and nothing has been more thoroughly demonstrated than the failure of absent treatment and the inability of a part of a man to do a whole man's work. This, of course, does not necessarily mean that a minister may not have more than one church—convenience may dictate that in a large community there should be two or more centers. A minister should have the opportunity to helpfully relate his life and work to a single community.

Many country churches are too narrow in their sympathies and too limited in their reach. The standard church will work systematically to extend its parish to the limits of the community. Make a map of your community, defined as the area within which practically all of the people have identical social and economic interests and activities—your commonwealth. Then make a map of your parish—that is, the area within which

your church actually functions in the service of its people; not the area for which it considers itself responsible, but the area which it actually covers. Too often it will be seen that the church has not anything like the reach of a good cross-roads grocery store or of a successful physician. The standard church will also work systematically to serve all occupational classes in the community and all racial elements which do not have their own Protestant churches. In the rural population, becoming more and more cosmopolitan, there is danger that we shall have class churches—churches for farm owners as distinguished from farm tenants, or churches for American born as distinguished from newer Americans. But religion should be an affair of the community and all should share in it.

A church's efficiency is advanced or hampered by its physical equipment. The standard church should be provided with an auditorium for worship large enough to accommodate the congregation for the more important church meetings. It should not be so large that it will not seem well filled at an average Sunday service. It should be equipped with either a piano or an organ. There should be provision for social and recreational purposes with movable chairs and a stage; also, separate rooms or curtained spaces for Sunday school classes or departments; and, last but not least, a well-equipped kitchen. In the church there should be a stereopticon or motion picture projection facilities, not alone for their importance as entertainment features, but because visual instruction has won its definite place in any educational program. If there is to be a resident pastor, there must also be a well-equipped, modern parsonage. The pastor's home in the community will itself be a demonstration, not only of the practical presence of religion, but of its embodiment in warm, personal contacts. Around the manse much of the country church's activities will come to center. On the church grounds there will need to be horsesheds or adequate space for parking automobiles, or both. All property must be kept in good repair

and in slightly condition. The weeds that choke the path to many a country church are themselves a sad testimony of the decline of religion.

Modern church work proclaims the fundamental importance of its educational policies. We preach the evangelization of the world in this generation, but we have a good deal more confidence of its evangelization in the next. The future of any church depends upon its ability to win the children. Its Sunday school must be maintained throughout the year and should have an enrollment at least equal to the church membership. There should be a definite and regular attempt to bring pupils into church membership and specific instruction to prepare them for membership. There should be a teacher training class or a normal class in the Sunday school, and provision for the training of leaders for the various forms of church and community work.

A standard church does its business in a business-like way. It has a budget which includes both its local expenses and its benevolences, carefully worked out and definitely adopted by the congregation annually. On the basis of this budget, it will each year make its Every Member Canvass, appealing to all church members and adherents to regularly contribute to both the local and benevolent obligations of the church. In the main, its business will be better managed if the envelope system of church payment is adopted. In the budget the amount set apart for the various benevolent and missionary purposes should be at least twenty-five per cent of the amount estimated for the regular current expenses. Of course, one of the most important items in the budget will be the item of the pastor's salary. This will necessarily vary according to local circumstances. In every case, however, the salary should be ample enough to keep the minister at the maximum of efficiency. This includes the maintenance of an automobile or other conveyance. It should not be less than \$1,200 a year and house and there should be an annual increase until it reaches a minimum of \$1,800 a year and house.

A church is not only an institution planted in a community to stand for certain traditions and convictions—it is a working organization. As such it needs a program. The futility of so

much church work is traceable to the fact that its work is projected at haphazard, having behind it no thought or plan for the development of the religious life of a given community. The standard church will each year definitely take stock of its situation and prepare a program of things to accomplish which are reasonably within its ability. At least twenty-five per cent. of the active members of the church ought to have a particular and defined responsibility with respect to some part of this program. The spectacle of a church being practically carried by a pastor and one or two faithful members, with the bulk of the congregation standing around with their hands in their pockets wondering if the faithful few will make it, is

not an inspiring one. The church which enlists the active co-operation of its people will make a definite impression on the life of its community. The program should include (in addition to items already mentioned) public worship every Sunday; systematic evangelism aimed to reach the entire community and every class in the community; co-operation with church boards and denominational agencies of world-wide missions; co-operation with other churches in the community if there are any; definite, organized activities for the various age and sex groups and community service of some fundamental sort. This community service should include a continuous and cumulative study of the social,

moral and economic forces of the community and a definite program of community co-operation, led or participated in by the church. Finally, if the standard church is to develop intelligently, it should make such a study of its parish as will ascertain the church relationships and needs of every family in the community. On the basis of this survey a map should be made which will locate every family, defining its relation to religious institutions.

These points are not, of course, all of equal value. No attempt is made or should be made to assign a comparative value to them. They are all important and are all characteristics of a standard church.

COMMON MISTAKES IN THE RURAL MINISTRY

A DISCUSSION

"THESE THINGS YE OUGHT TO HAVE DONE"

ONE of the finest missionaries I know—a man whose soul is on fire and whose spirit seems to be in constant communion with the Divine—is neglecting the physical appearance of his church and manse. The ashes from the church stove are dumped upon the front lawn; three or four strips of weather boarding are falling from the building. Only a hammer and a few nails are needed to make the repair, but the minister is too preoccupied with heavenly matters. During the summer the grass on the lawn of the manse is not mowed for many weeks at a time. The minister seems oblivious to these things, but to the community they are important, and the minister is being judged by them.

I called upon another minister a little while ago and had to wade to his house through six inches of snow. I found the sunshine of spring in the minister's face and heart, but I am very much afraid that the neighbors who had cleaned their walks had something in their hearts besides spring when they had to wade through the snow on the minister's walk.

Another minister has a wonderful building project in hand. But he is so concerned with the spiritual use to be made of the building that the building committee cannot get him to give his attention to the mechanical details that are necessary if the building is to be constructed economically and

adapted for the work it is to do for the Kingdom. The minister regards these details with great impatience but the community is judging the minister, not without reason, for this impatience.

A fourth minister is one of the finest preachers I have ever heard—but he simply does not pay his debts; this is unforgivable and the community is so judging it. Even those who love him most do not care to hear a sermon from a man who does not pay his debts.

A fifth man is careless about his dress. He shaves only two or three times a week. His trousers are seldom pressed and his vest is spotted. If you close your eyes and listen to this man he will take you to the seventh heaven, but if your eyes are open they are likely to wander from the baggy knees to the spotted vest and the unshaven face.

But why write these personal trivialities here, why not take them up directly with the guilty ones? Well, am I not doing so? Are you who read wholly free from guilt? Are you sure you never jeopardized the success of your work by some little personal negligence? Of course, your community oughtn't to judge your immortal soul by the ashes on your lawn or the loose weather-boarding or the baggy trousers; but it is doing it, and you had better reform as speedily as possible. "These things ye ought to have done and not to have left the other undone."—RICHARD MORSE.

THREE WEAK SINEWS

IT is doubtful whether the rural ministers make as many hurtful mistakes as the men "higher up," the denominational leaders who shape policies and establish standards of church work. Their failure to appreciate fully the importance of rural work is far more blameworthy than the shortcomings of the men who chance to be rural ministers. But there are three common and serious mistakes that the average rural minister is likely to make.

1. In the first place, he does not fully appreciate the opportunity for service that is afforded him in the rural pastorate. If he belongs to a denomination that appoints ministers he is apt to think that he is discounted in the eyes of his brethren, else he would not be penalized by being sent to the "sticks." If he belongs to a denomination that calls ministers he is all the while regretting that he cannot be one of the fortunates who are called to a more favored field. In either case, if he has any ambition, he is dreaming of the time when he may be promoted from his present narrow place into one of wider opportunity—a town church or city pastorate. Yet in the country church he comes in more direct contact with young life, he deals with a people who are more easily impressed by his personality, there are fewer disturbing elements and he has less competition in the carrying out of a telling program than in any other field.

2. Another common mistake of the rural minister is that of having no church program. He seems to think that all he has to do is to fill his monthly preaching engagements, answer the calls for weddings and funerals, make an occasional visit to the homes of his more prominent people, which is often more social than pastoral, and see that the annual big meeting is held, the preaching usually being done by a visiting minister. If he could only lay out a program that would engage the energies of his people, develop their resources and change his church from a field to a force, he would be measuring somewhat up to his opportunity.

In most cases he does not give himself sufficiently to the details of his work. Very few rural ministers really know their people. How many family altars, church papers, personal workers, people who lead in public prayer? How many in his parish who have never committed themselves to Christ and his church? What is the relation of the children to the church, and what is being done for them? Who are there among his young people that by proper cultivation might be led into the ministry or some other form of active service? What a glorious op-

portunity confronts the rural minister if he will only see it and make out a program to harness it!

3. Finally, the average minister errs in confining his interests almost exclusively to the so-called spiritual. God forbid that we should ever lay less emphasis upon the vital doctrines of the Bible and of right spiritual relationships with Christ; but there is no reason why the gospel should not apply to the whole man. Jesus came to save the body, develop the intellect and change environment as well as take the soul to heaven after death. The rural minister has the finest opportunity possible to concern himself about the problems that affect his people and to assist them in working out adequate community plans. By so doing he may become a community factor of far-reaching value and will greatly increase his influence over the people in matters spiritual.

R. M. ARCHIBALD.

HEED THE CALL OF THE STUDY

ONE of the mistakes which the country parson is apt to make, if one may judge out of a somewhat extended experience, is that

of neglecting to keep up with his general reading and study. If he has a garden to cultivate—and he should have—he must constantly be on guard lest he devote more of the precious morning hours to soil culture than to mind culture. Each season brings with it the peculiar round of duties appropriate to itself. Many a minister has forfeited his efficiency in doing chores. The countryside demands as high a standard of intellectuality as the city, or even higher. If the country pastor is to exercise his leadership at its maximum he must spend hours of toil in his study. The price of this type of leadership is toil. One of the reasons why the country work of today presents such a problem lies in the fact that so many of the would-be leaders of the rural parishes of the past have been lacking in the intelligent approach to the community. If one may judge from what one constantly hears, the days of the cheap exhorter ("exhauster" is not inappropriate) are over. Probably no field to-day offers a better opportunity to the minister to develop intellectually, as well as spiritually, than the countryside parish.

A. J. MONTGOMERY.

THE CHURCH SHED A SOCIAL INSTITUTION

By Wm. H. Leach

"THE entire history of the rural church has been one of individualism. It has always lacked any social passion." These were the words of the speaker. They were accepted without much discount. Yet in one instance the country church displayed a social passion and constructed a social institution long before the present day with its spiritual emphasis on the social expression of religion. That institution was the church shed.

Perhaps its primary aim may have been a humanitarian spirit. It was to protect dumb animals. It may even have been a selfish spirit. Perhaps the institutors thought of the value of their beasts and decided to save them from deterioration. But in actual practice the church shed has become a social institution. In many villages it is among the first in value.

It works seven days a week. In the average village the church shed is housing as many teams at the morning hour when the farmers have brought their milk in as it does on Sunday during the hour of service. Many of these farmers are not interested in the church. They pay nothing to support it. Yet the rural church has been offering them freely this

service, which is of great value. Its loss can only be seen when the shed is destroyed and the driver has to tie his team to a post by the street.

Some relics of individualism are seen in church sheds. In many localities individuals paid the cost, each man taking possession of his shed. If it had a door it was padlocked. But that to-day is an exception rather than the rule. It has caused much trouble and some litigation. Sometimes the sheds passed to other hands and the owner was not interested in the original purpose, but used it to store implements in. The usual construction now placed on that difficulty is that the land was leased for a certain purpose. When that purpose is violated the lease is no longer valid.

But where the shed was built as a social institution this trouble has been evaded. Sometimes there have been complaints because of the abuse of the property. But that is true of every property so freely used by the public.

In more than one church the dearth of farmers in a congregation has been traced to the failure to provide shed-room for their horses. In a canvass conducted by the writer among the farming people, that was the princi-

pal grievance against the church officers. There was a club room for the men; a kitchen for the women; but no place was offered where the farmer could protect his horse.

The fact that we are living in an automobile age lessens the need of shed room, but it doesn't eliminate it entirely. For several winter months in half of the United States, horses must take the place of automobiles. And horseflesh has kept pace with other things in price. Horses are valuable to-day. Hence the need for shed room.

The observer realizes that there has been a change in the shed architecture. The long shed, open completely on one side, has given way to the enclosed shed. Here one may house his horse with comfort. There will be no robes damp with snow or rain. And the horse is entirely protected.

Yes, the rural church has had a social passion. It is one that is peculiarly adapted to its field. It has done its work well. Many churches may well analyze their property and see if they are neglecting this field. There is no other way to render immediate help to a farming community so vitally.

NOW PREACH!

[Warren H. Wilson

THE day of the preacher has returned. There is so much to say that the man of bold and inspired utterance will have a hearing by all men. But what shall he preach? It is a mistake to preach to workingmen very often about the labor problem or in a country church about farming. I have been mortified to find that ministers go from a public meeting at which we have discussed the country community and preach to their people in a country church about better farming and other seemingly appropriate but really objectionable topics. That is not the minister's business.

The preacher is a seer and must see life whole. He must lift up the eyes of his people, and now is the time for him to preach the world empire of Jesus Christ. The day has come when one hundred years of prayer and hope in the Foreign Mission enterprise have culminated in the acceptance by politicians and statesmen of the opinions held by foreign missionaries.

In the book "Joan and Peter" by Wells, the quest of education for young British citizens is described—an education which will make them imperial minded. They are to be of a world spirit; unselfish, but able to rule; devoted to England, but prepared to live their life in Africa. That book every preacher in a small community should read, and then preach in the spirit of it. For America has come to world service. Not world rule. We shrink from that. But American commerce and American Christianity and American education are to go to all lands. They are known now to all lands of the world. And our sons and our daughters should be ready. The church alone can make them ready. There is no other agency in the country community that has such a tradition as the churches have for preparing the minds of young Americans for the world empire, to be ruled by the Prince of Peace.

The most completely organized imperialism in America is that of the churches. Our missionaries are in every land. They exceed in numbers and equipment the Catholic missionaries of France and Spain or the Protestant missionaries of England. Germany's missions are all in ruins. Not only do they constitute the greatest religious world force, but they are America's greatest force by which we influence the whole world. The pastor of the church in the village or

open country will, therefore, Americanize his people best by opening their eyes to the world of missions. His sermons should not be begging sermons. They should be world visions, a direct and a winning appeal to the parochial mind to look out upon the whole world.

Now is the time to talk peace, and peace is the message of Jesus Christ. Think how the minds of men have been lifted to see the whole horizon of mankind—the geographical horizon, the social horizon! And the moral rim of the world was brought near, as the rim of the world draws near to a ship in mid-ocean until it seems only a stone's throw away. Men have seen in the past four years all that mankind can do of good or ill. Sin has become familiar again—if some had forgotten it. And hatred and vengeance—we have them still. Famine is abroad in cities that overflowed five years ago with plenty. Neighbors of ours have seen the massacre in Armenia. A preacher can take Samuel and Agag again as a text. No tragedy in Shakespeare or Dante is too awful for the preacher to read when he prepares his mind for the pulpit.

And the people need it. Narrowness is coming upon us. We are fond of comfort, and our prosperity makes comfort possible. Like the English, we become insular and cherish our indifference to the world. We make a virtue of minding our own business—in this winter when the world freezes—and we have wages and incomes from business beyond all the plenty of past decades.

What a time for the preacher—with one hundred years of world missions to inform him and four years of world war to move men's hearts—to preach

to a people who are hesitating between national selfishness and international service! What an opportunity!

The political discussions of 1920 promise to turn on the same problems as have engaged the churches since the Hay-stack Prayer meeting in 1806. Shall the preacher then shrink from these topics? He cannot abandon the empire of Jesus on earth. He must interpret the things of the Spirit, while his people are organizing material things. Let him rejoice that America's dominant world purpose is in harmony with Christ's command, and let him keep this dominance of the Prince of Peace before his people.

So far as a country pastor promoting better farming, he ought to do it as much as he can and talk about it as little as he can in the pulpit. Until he can make the production of food a spiritual duty as to-day he can make world peace a spiritual imperative, he should exemplify it with his hands rather than preach it by word of mouth.

IN THE COUNTRY

I WAS born in the Country. God's earth is to me a part of life. I like to dig. By digging I learn to think; I unearth strange sleeping silences; powers of thought fresh from the soil come forth to see God's light and sky. Thoughts, like creatures, prone to rest all day—are made to move when I dig.

I like to sow. By sowing, I learn to trust; God's promises can ne'er be forgotten when with Him I make things grow. He plants His word as I sow the seed; out of my life He bringeth fruit; weak though my will, He sendeth showers and sunshine which makes me believe and pray, and trust and serve.

I like to reap. By reaping, I bring joy; I gather God's promises in my hand and my heart goes out to Him for His goodness and mercies to all mankind. He makes His Word full in due season; golden grain and whitened staple tell of His wealth and purity. I like to live because to me it hath been given to dig and sow and reap.

My closing days on earth shall be in the country; digging, sowing, and reaping; serving my fellow man from day to day; then at the close to know that friendly earth is receiving me back and that upon my resting place God's sun and rain shall ever fall—this is, indeed, to make of that silence a sweet communion with all I have known and loved.

M. W. Brabham.

FOLLOWING THE INTERCHURCH RURAL SURVEY

Edited by Edmund deS. Brunner

“**I** TELL you, Johnson, we’ve got to do something about this.” Johnson is a county survey supervisor in a middle western state. The speaker was a brother minister who had seen for the first time some of the results that had come in from that county. The follow-up conference had not been held but the need for an adequate program was being burned into the souls of both men. “We’ve got to do something about this.”

That is just the spirit that will carry the Interchurch Survey on to success. It is a spirit that is fairly typical. Because it is so the Interchurch World Movement is going to mean more to the country than any other great religious movement of the last years. The Men and Religion and similar efforts have reached the largest cities. Town and country have barely felt the rush of the wind as the team of workers swept in and out of some large center. The Interchurch World Movement on the contrary is attempting the well-nigh impossible task of starting with the local church unit and building its program from the ground up instead of superimposing it from above.

Admittedly the chief interest of the Interchurch World Movement is missionary. Its first objective is to occupy all unevangelized areas and its second is to bring to an efficient basis all projects which the survey approves. There are thousands of situations, however, which will not fall within these classifications, situations with which mission boards as such have nothing to do but which need stimulus, advice, redirection. Such situations the local people and their minister-leader have largely within their own hands. The survey has shown where they are weak. It has also shown where they are strong. It ought to bring the conviction, “We’ve got to do something about this.” If some help is needed, some suggestion as to how to use the strength to overcome the weakness, the state supervisor is ready at hand to do what he can. For a time, at least, every country church in America has at its dis-

posal the services of a trained rural church leader in the person of the state supervisor. He should be called upon when needed.

From five to ten thousand country ministers will be trained and used in the Interchurch World Movement rural survey. Each one will come out of the experience with a better grip on his own problem, a clearer understanding of church organization and practice, a deeper appreciation of the possibilities of the church, a hotter shame that the distance between actuality and possibility is as great as it is. And like Johnson and his friend, thousands of these men will set out to do something about it. This is surely the best way to make the maximum use of the survey. To all such we not only give best wishes but we also address this request, namely, that they tell us all about it. Some of the letters that have come in thus far are most cheering and they are also most useful in the work. Here’s another and an important new way, then, in which we can co-operate and once again, we are counting on the county survey men.

EDMUND DE S. BRUNNER.

A GOOD POKER SCHOOL PREVENTATIVE

THE following is an extract of a letter under date of December 11, 1919, from Karl W. G. Hiller, State Supervisor, Rural Surveys, Lincoln, Nebraska, in regard to the town of Ithaca, Nebraska:

“A little community with a population less than two hundred was very much wrought up over the fact that a lot of old fellows were running a poker school in an old shack on the edge of town which seemed to be making inroads on the younger generation of that community. They have not had the services of a resident pastor.

“This year a good, strong young fellow was induced to take up his residence there and assume the pastorate of the church. He was naturally bombarded immediately by that class of saints who believe in repressing

everything but doing nothing positive themselves, and they were insistent that the young man get in touch with the sheriff and come down there and raid things and arrest everybody in sight.

“But this young man said there is a better way of handling that situation without necessarily making criminals at the time the raid should be conducted. He appealed to several of the business men with reference to the situation and through the co-operation of the banker, a hall was secured rent free for six months or until the organization should get upon its feet and a good strong community organization effected in that community. The poker business has disappeared for want of patronage. Something much better which operated in the open has been substituted for it. The denominational officer under whom this young pastor is working, speaks with great enthusiasm of his work.”

HOW LONG, O LORD!

“**M**Y CHURCH has recently added \$100 to my salary,” writes a trained minister of a large and wealthy denomination, in a personal letter, “and I shall stay here until the end of the year. However, I cannot keep my wife and baby at the present cost of living and pay off a debt (that was \$1,000 when I began preaching in 1915 and is now \$1,500) on a salary of \$1,100 a year. We are still without clothes that are respectable for our calling. So I am asking for a new position. . . . Our local situation is like this: The second minister says he is getting several hundreds dollars a year missionary support. One hundred dollars of my salary comes from a similar source. The third church is just one point on a circuit. A fourth church has been abandoned for more than a year but they are about to open up with an offer of \$400 missionary money. I cannot stand it much longer, even if I must go outside the church for work.” How long, oh Lord, how long!

PICK UP AND ASSIST

MAYESVILLE is only a country cross-roads. The name remains but the village disappeared many years ago. The only village institution remaining is the community church, the school having closed for want of support. Forty years ago the church was a flourishing society. It called worshippers together for a radius of four or five miles. But with the coming of good roads, came also a decay in the church attendance. Nothing seemed so impossible as to interest the community in the Mayesville church. Many had joined the Lutheran and German Reformed churches in an adjoining community. Some were ready to suggest closing the church.

JUST about eight years ago something happened which proved to be the turning point in the religious and social life of this community. Three bachelors were then living in Mayesville. They were splendid fellows but not accustomed to attending church. At Thanksgiving time they had arranged by way of diversion a rabbit hunt, which was a great success and thereafter became a yearly event. The membership grew until it was necessary to provide a social meeting place. So a log cabin was erected in a strip of woods near by the town and the Log Cabin Progressive Association was organized. Male members of every family in the community joined its numbers. The pastor was made an honorary member of the club. He attended all the regular meetings and joined in the Thanksgiving hunt and evening social at which the families of the entire community were present.

The following February a revival meeting at the church was announced and became the common topic of conversation. Around the fireplace in the Log Cabin they discussed the coming event and their position in regard to it. The consensus of opinion was finally, "The preacher has been coming to our meetings, and we must attend his meeting." And they did. Not occasionally, but every night they were there—a big, friendly group. Thus the miracle happened—the awakening of the entire community, and Methodists, Lutheran, German Reformed, United Brethren and Disciples all gathered, repeatedly, about one altar for prayer. At a special meeting for men on Sunday afternoon the President of the Log Cabin Progressive Association asked to be received into the church. He was baptized, received and welcomed with the right hand of fellowship. He then called attention to the Cabin badge which he was wearing, and which bore the initials "L. C. P. A." Pointing to these initials he said "Here is a new meaning for this badge. L. C. means—Live for Christ; P. A. means—Pick up and Assist.

As many as will join me in this new meaning for this badge come and shake hands again." Nearly every man in the house, and there were more than thirty present, came up to grip his hand. The simple ceremony made an impression which will not soon be forgotten.

A new spirit prevails—new in quantity and quality, and the church has a new hold on the community life, and the people have turned to the church with enlivened interest. Expensive repairs are being planned on the interior of the building.

B. R. A.

BEATING THE MOVIES AT THEIR OWN GAME

ANYONE who has seen the average small town, middle-western moving picture show on a Sunday evening knows the problem that faced Rev. J. Graham Sibsom of Augusta, Wisconsin. The movies had invaded his field and crowds were drawn to the Opera House for the vaudeville and the show on every Sunday evening. It was so much more interesting than the regular church service!

Mr. Sibsom is not the sort of man that believes in negative measures. Here was a big problem but he discovered the solution. Without attacking the Sunday movies, he went directly to the proprietor of the Opera House who was drawing several hundred people every Sabbath evening. He suggested that they co-operate in some way and outlined his plan. As a result they joined forces.

The proprietor of the movies turned the theatre over to Mr. Sibsom for Sundays and put the program entirely in the minister's hands. He not only gave the Opera House free of rental, but also furnished the operator for the moving picture machine. Mr. Sibsom has never stated what method of diplomacy he used to accomplish this result. However, the only promise extracted from him was that he deliver an address on some Bible topic at each service.

The plan has been in force three months. The services on Sunday evening, with moving pictures on selected, suitable topics, with a community orchestra and a stirring address, are a great success. Despite roads well nigh impassable, the attendance has not yet fallen below two hundred and fifty. The principal of the high school acknowledges that these meetings have revolutionized the life of the school. The boys, especially, have been given a new outlook on life and a marked change has been noticeable in discipline in various classes. Recently Mr. Sibsom was stopped on the street by a man who thanked him feelingly for the help he had received in the last service. He said that after this meeting, the first he had attended for years, he had gone home and prayed for the first time in a long while.

Thus far the offerings have been averaging about double the expenses. The by-product of this effort has been the reopening of a neighboring church which has been closed for two years—a center for rural Americanization as the only English speaking service in the community.

H. T. O.

NOTES ON THE PROGRESS OF THE SURVEY

The Rural Church Branch of the Survey Department of the Inter-church World Movement is now quartered in the permanent building, 45 West 18th Street, New York. Correspondents please note.

A meeting of the state and national supervisors of the Rural Survey was held at Atlantic City in connection with the World Survey Conference, January 5-11, 1920. This item is being written just prior to the opening day. From present indications it is expected that when all have reported it will be found that 100 county surveys are complete, that about 1,500 are well under way, and that more or less complete county organizations have been set up in more than half of the remaining 1,300 counties. By the next issue, unless weather conditions are too adverse, 80% of America should be under way.

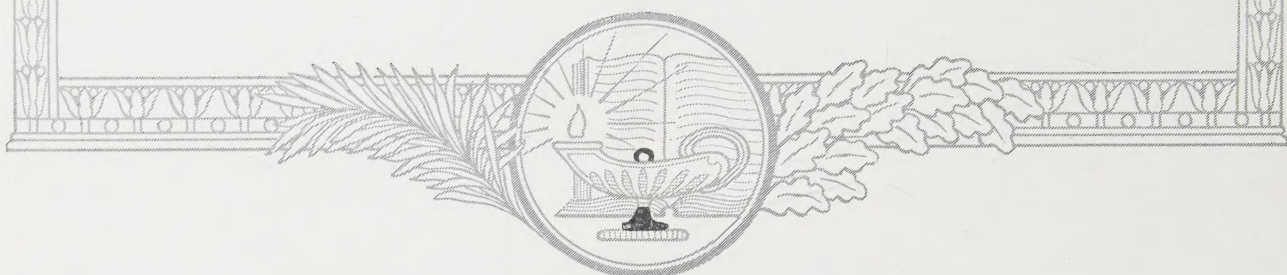
Follow-up and programizing conferences are already being held in the counties that have completed their surveys. One county in Ohio with 30,000 population showed a net loss in the resident church membership of almost 1,000 in the three years since the Gill survey. In these three years twelve churches have been abandoned. The conference was held three months ago and two mission boards have already moved to care adequately for opportunity projects assigned to them. One community in the county has formed a community organization under the inspiration of the churches and has provided temporarily for a community building until a permanent one can be built.

A New York county facing a decreasing population and containing more than a score of abandoned churches as well as some unevangelized area, adopted a series of ideal principles and is seeking through the county council and the denominational officials to realize them.

A Pennsylvania county, almost entirely rural, adopted a progressive program and is even attempting to employ a county religious work secretary who can supervise the inter-church activities, giving especial attention to the young people, and assisting the County Sabbath School Association.

Other county conferences have been held in Wisconsin, New Jersey and Ohio, but too recently for the reports to come to hand.

TEACHING THE COUNTRY LIFE GOSPEL HEALTH



By Ralph A. Felton

TWO-THIRDS of Our Lord's miracles have to do with health. His greatest parable deals with the nursing of a sick man found on the Jericho road. Half the prayers in the New Testament were uttered by people who were seeking sound bodies. One out of every four chapters in the Old Testament ceremonial laws regulated the sanitation of the Israelitish camp. Clean and unclean foods were itemized. The Hebrews were told how to disinfect a house. Purification of people and camp was written throughout the Mosaic law. Cleanliness is not "next to Godliness" but a part of Godliness according to five successive chapters in Leviticus.

THE GREAT EXAMPLE

THE compassionate heart of Jesus was concerned with sick folk. To the crooked woman, the man with the dropsy, the ten lepers, the nobleman's son with the fever He gave help and sympathy. He stopped a whole restless procession which was on its way to Jerusalem to crown Him King in order to show his compassion for two blind men. Whenever he entered a home of suffering his great heart was touched. It was so in the Galilean home of his chief apostle whose wife's mother was sick of a fever, and even in the distant Syrophenician home "in the coasts of Tyre and Sidon."

Inspired by His spirit, the church has built hospitals, trained nurses and sent medical missionaries to every corner of the earth. Wherever Christianity is to be found, war is waged on suffering and disease. Even in our homes and throughout our community, the search for health and the battle with disease is in harmony with the Law of Moses and with the life and teachings of Him who was called "The Great Physician."

1. But he, willing to justify himself, said unto Jesus, And who is my neighbor?

2. And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed leaving him half dead.
3. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.
4. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.
5. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him.
6. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.
7. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him. Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.
8. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?
9. And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

(Luke 10:29—37.)

THE GOOD SAMARITAN IN MODERN COMMUNITIES

VISITING the sick is being a "Good Samaritan." Jesus describing "the righteous" said, "I was sick and ye visited me." Of such Our Lord said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." A sure place in which to meet the Master is over the sick bed of a neighbour.

Communities now employ a trained nurse who not only cares for the sick but prevents sickness. Groups of

women have organized "Home Nursing Classes," substituting them for the program of suppers and money-raising. A county nurse or a physician will usually teach such a class. And the Children's Samaritan.

An Annual Clean-Up Day is becoming common in many villages. This is generally supervised by a group of women with the help of the Boy Scouts.

Regular medical examination in the public school is a means of preventing many sick days and expensive doctor bills. Eyes, adenoids, tonsils and teeth are cared for in time to prevent later trouble.

A baby clinic is often inaugurated by parent-teachers associations or Ladies Aid Societies. The school or county nurse examines all the babies in the neighborhood on certain days to guard against disease.

The most dangerous occupation in the world is that of being a baby. The death rate of our boys in the trenches was only about one in fifty of the men actively engaged. One baby in twenty does not live six weeks after birth. We lose more babies every year because of parents' ignorance than our total loss of life in the world war. Think of 75,000 deaths of children in one year!

WHAT THE MOTHER CAN DO

THE MOTHER is largely responsible for keeping the family well. One-seventh of all the people born into the world die of tuberculosis, caused by inhaling impure air. Good ventilation, especially at night, is necessary. The mother is the guardian of fresh air and sunshine in the home.

The farmer studies the "balanced ration" in feeding his stock. The mother is responsible for giving the proper diet to her family, a more important task. Home Economics Extension Workers are now in nearly every county, assisting women



The woman who does the washing outdoors and carries water from the pump in laborious ancestral fashion is handicapped. Whose fault is it?



What of her daughter? Will she do the same, or is she in training for the kitchen of the future, clean, healthful and scientific?

in food-preparation. Mothers now-a-days "feed for health" instead of giving so much medicine.

The money that is wasted on patent medicines should be used for securing proper food or an adequate physician. Patent medicine companies are usually organized not for restoring health but for money making. One of these bottles that sells for fifty cents costs only three and one-half cents wholesale and six cents retail. The help received from the numerous vegetable compounds could be gotten better by simply eating more vegetables such as lettuce, onions, celery and spinach.

The conservation of the health of children exemplifies the spirit of Jesus. The chief of the New York Division of Baby Welfare said, in emphasizing the need for mothers to become informed on the care of babies, "A baby has less chance to live a week than a man of ninety, is less likely to live a month than a man of eighty, and has less probability of surviving his first year than an aviator who makes daily ascensions." The Children's Bureau, Washington, D. C., furnishes without cost good information on the care of babies.

To the mother falls the most important task of guarding the health of her baby. Most women now-a-days inform themselves on this important subject, but some do not. On a ranch in Western Nebraska there grew up a sturdy farmer lad who had always planned to be a cattle-

man. No call to the far away city for him! His highest enjoyment was to be away in the saddle on a round-up or riding the fence or cutting out cattle. He went to an agricultural college and specialized in Animal Husbandry, of course. Hadn't he always known he was going to raise cattle and live on a ranch? After his marriage to a college girl he unburdened his heart to a friend one day:

"I don't want to find fault with Mary. There is no girl anywhere like Mary. But there are some things I can't understand. As for me, I always knew I was going to raise cattle. I grew up with them, I studied them four years at College. I know how to feed a calf. I can doctor it if it gets sick. I understand how to balance its rations. Why didn't Mary learn as much about babies? Our baby is sick. Neither of us knows what to do for it. If it were a calf I would know. But it's nothing but our boy."

WHAT THE FATHER CAN DO

IN India it is thought when a person becomes sick that he is possessed with an evil spirit. In our country we know with a certainty that mosquitoes carry malaria and yellow fever, that flies carry typhoid fever and that screens keep mosquitoes and flies out of the house. In

these days there is no question that impure drinking water brings typhoid fever and dysentery. Every father is expected to screen his house and have a good well, piped, closed, graded around the top, with a pump, and free from all sewage drainage. Running water is the first requisite of a healthy home.

Men, in their incessant struggle to provide for their family, lose sight of the importance of health. Paul wrote, "The temple of God is holy, which temple ye are," and "For ye are bought with a price; therefore glorify God in your body." We who believe in the Bible must have a deep concern for the health in our home and community.

QUESTIONS FOR DISCUSSION

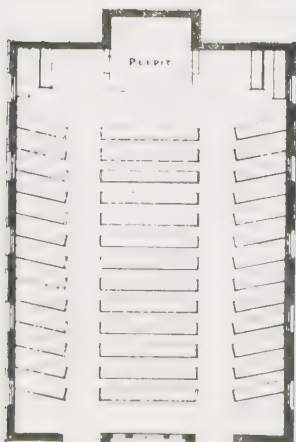
1. Which is the healthier, a home in the country or in the city?
2. Mention some of Jesus' miracles which showed his concern for health.
3. Why do Colleges of Agriculture furnish more experts to instruct men in the proper care of hogs and cattle than to instruct women in the proper care of boys and girls?
4. Should a newspaper print patent medicine advertisements?
5. How do you excuse the wife of the Nebraska farmer?
6. Do you know any cause for poor health in your home—such as lack of rest in the middle of the day, lack of ventilation, impure drinking water, flies, improper drainage or overwork?

FOR BETTER COUNTRY CHURCH BUILDINGS

By P. E. Burroughs

THERE are 75 automobiles on these grounds." The speaker was a farmer; the scene was scene was a home-coming at a country church. "What are these automobiles worth?" After a moment's thought, the farmer replied, "On an average, they are worth \$1,000 each." "What is your church building worth?" It was a small one-room frame building, erected many years ago. "When we put it up," the farmer said, "it cost us \$1,000."

This bit of incident is typical; it is worthy of careful study as reflecting pretty accurately the present situation in regard to country church buildings. \$75,000 in automobiles had come to church that day. The average cost of the automobiles in which a farmer's family rode to church was the same as the building



The Old Style Country Church Building

in which the whole community worshipped God.

Buildings for country churches are not keeping pace with the buildings for country schools. The United States Bureau of Education and the several states have been co-operating in a persistent effort to secure better-designed school buildings. Similar intelligent and co-operative help in behalf of country churches would bear similar wonderful fruitage.

We offer above a plan for country or village church which represents both in floor design and in exterior perspective, results wrought out by extended experience and study.

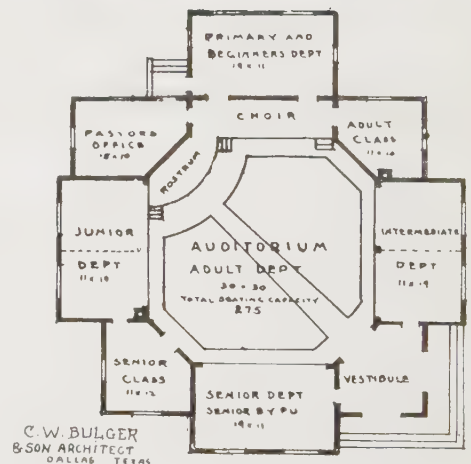
As to appearance, the reader can readily make the comparison between the new and old. The new style building is neat, unusually striking, churchly. It would attract favorable attention in the suburbs of the city, in the village, or in the country.

As to strength, the old-style building has a bad reputation in withstanding storms. It has long been among the first to go down or to go over when wind comes. After the famous Galveston storm, literally scores of churches had been crushed in or blown over. This new-style building is clearly strong to resist wind. It could not be blown over; it could hardly be crushed in.

The old-style building offers no suitable provision for the teaching of the Bible. The writer has during the past winter tried to teach a class of Intermediate boys in an open space with many similar classes. He is prepared to say that it cannot be done—at least, that it ought not to be undertaken.

The new-type building offers ample provisions for classes and departments. The floor plan is good to look at. The building is excellent both for teaching and preaching.

As regards general conveniences, the one-room building offers no suitable meeting place. In the new-style building, if the women wish to bring and serve dinner for the all-day meeting, if the Young People's Society wishes to meet in two sections,



The New Style Country Church Building

if it is desirable to hold two or more small meetings at the same time, if the evangelist wishes to hold an inquiry meeting, if—but it is needless to go further; this little building will meet practically all the demands which may be made upon it.

Since this new-style building offers so many and such marked advantages over the old style, we would naturally suppose that the new-style building will involve a correspondingly greater cost. This is not true. The new-type building can be erected for less money than the one-room building which offers the same floor space. The reason for this must be apparent. Long unsupported reaches, and expensive trussings are avoided. The building is erected very much like an ordinary residence.

COMMUNITY ORGANIZATION

WHEN do youth's dreams come nearest realization? When the man who dreams has tested his theory on the field. That is the reason we venture to give you this report of a student working last summer in the Southern Mountains, and planning to return to this community for permanent work.

A MOUNTAIN SUMMER

LAST summer I devoted Sunday afternoons to lectures whose results are apparent this year in cleaner homes, saner diet, and this in spite of the universal sickness which has left a spirit of lethargy.

"My first work was to take care of a baby with a case of 'teeth'. So through the summer my medical work ranged from people suffering with whiskey nerves and stomachs to an animal that had cut itself. The weak in mind have been another care; one I sent away for special treatment and another I gave organ lessons. Others I merely examined. While not claiming to be a doctor, I am making the most of two years' medical training, with the nearest doctor thirteen miles away.

"Incidental jobs such as repairing engines and farm machines, surveying roads, measuring for roofs and lining up fences—we have put up our first wire fence with a gate to match—have taken time.

"Our best work this summer was awakening men and women to the fact that they are generations behind other places.

"Agriculturally we are wasting land. A few bottom acres are tilled in corn until they are dead. The hill-sides are washing away from lack of use. I have experimented with fertilizer and found that lime will increase the fruitage threefold. Phosphate will help a little more; stable refuse and crop rotation will build up the land again. Rotted trees, etc., will furnish our first layer of phosphates if rightly handled—our lands are full of them. Limestone crashes from our hills down into the bottoms and we need a stone crusher. We

are now content to raise five bushels of wheat, twenty-two of corn and a few sheep and chickens. While we have fine clay roadbeds, the rocks keep getting in the way and hamper the trip to town. I have preached stone crushing and terracing.

"We have launched organized recreation—baseball every Saturday, community socials, hiking, swimming, story-telling classes and game hours. The older men have taken several trips into neighboring valleys to study land formation, roads and forest growth. Next year we plan a fair which will include special exhibits of historical display, wood specimens, and health propaganda.

"Sunday evening talks covered clannishness, divorce, jealousy, selfishness, developing a picture of our possibilities. Our mid-week prayer meetings were a revelation to me. My rule is prompt stopping at the end of the hour but several times the congregation suggested another hour's discussion.

"One of the talks, 'Baby Killers' came about from a serious case of illness caused by a mother's carelessness. The next week I collected bottles of 'baby dope', caught a trap full of flies, borrowed milk pans, bottles and nipples, using them just as I found them. The meeting was a success. For the rest of the summer we used the question and answer method in discussing our community more beautiful, healthful, joyful, fruitful and prayerful, with questions assigned a week ahead of time. Immediate results came in lawns cleaned, houses renovated, new houses planned to take the place of two cabins, spitting in church condemned and barn improvements contemplated.

"Yes, this community can be chosen of these hills and lead the people if she is given the chance. On the Fourth of July we had a larger and quieter celebration than anywhere around, with no disorderly element, but outdoor games and speeches. Removable church seats to make the building more useful and a small but complete athletic field

are the first needs,—just to 'whet the appetites' of the people. An experimental garden, a consolidated school, mills, hospital, and all the rest will follow as surely as the day follows the night.

C. T. LEONARD.

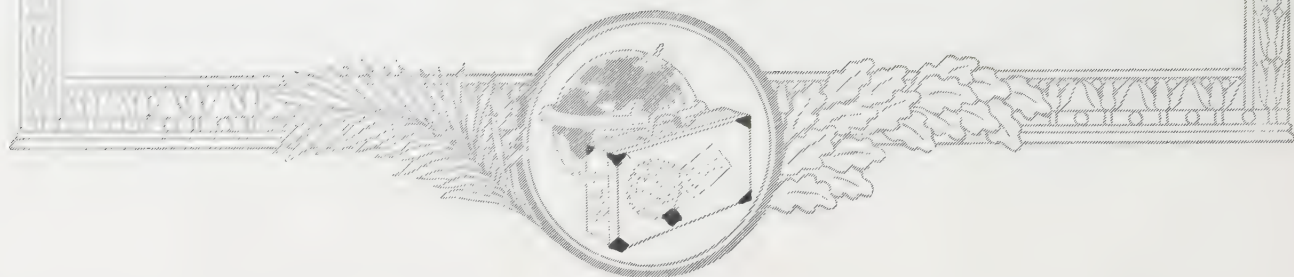
TEXAS CHURCH FEATURES

FLOWER MOUND CHURCH, Texas, has two interesting features in its work which are worth copying. The first is a Sunday evening service once or twice a month conducted "by the pew." A team of five, men or women, is selected and take entire charge of the service. They read the Scripture, lead in prayer and talk on subjects of their own choosing. The advantages are obvious, the least one being that the pastor (and his congregation?) gets a monthly rest. Leadership is developed. The pew has the chance to see things from the angle of the pulpit and vice versa. A healthy spirit of rivalry "in good works" is promoted. This experiment has been working for a number of months and no one has failed yet. An old man who had never opened his mouth in public before gave a fine talk and one young man has decided to enter the ministry.

The other feature is a "community get-together," conducted by the ladies on a week night. Most country communities are in desperate need of a common rallying point. Just social contact is a big asset. How much better we could work together if we had frequent opportunities to play together!

We will be glad to have you tell us how we can serve you better. Just what subjects would you like us to discuss? Do you most want programs for community meetings, suggestions as to reading, plans for new buildings, information as to the best stereopticons, the names of good "home talent" plays—or what? As afore-said, we aim to serve.

OBSERVATIONS OF AN ITINERANT



THE PASTOR AND THE YOUNG FOLKS

THE dearth of local leadership in the rural community is largely due to the failure to train the children. Every pastor should have a time and a place to meet the boys and the girls of his parish for purposes of religious teaching and training. The casual meetings with them in their homes and in the Sunday School will not answer.

Usually the church is the most natural and suitable place. Saturday afternoons is a good time, beginning at the close of the public schools in the Spring or early Summer and continuing till they open again in the Fall. Children of both sexes between the ages of nine and fourteen may be included in this class.

A variety program will be required to cover the ground and to hold the interest. One of the most important things to do is to train in the use of the Bible. The Sunday School puts a "Quarterly" into the hands of the child and he does not learn to use the Bible as a book either there or at home. Each pupil should be required to come to class with Bible in hand. Let the pastor stand before the class each time for a few minutes telling facts about the Bible, how we got it, how it was first written and preserved, and about the different books. Certain choice passages should be read in concert, others assigned to be memorized. Some of the men and women of the Bible may be studied. Contest drills may be given in finding passages, the pupils rising to their feet as they find the place, the first one up to be rewarded by being called upon to read the passage. The home folks may be interested in the Bible by asking the children each time to come prepared the next time to read the story of Joseph and his brethren, not telling them where to find it. They go home asking father, mother, brother, sister where to find the story. It will be gratifying to the leader to note how the children become interested in the old Book as they thus learn to use it and become more and familiar with its contents.

Another good thing to do in this class is to teach the boys and girls to sing well some of the standard church hymns, memorizing the words. Again, the catechism should be taught to this class. The Intermediate is the best suited to children of this age.

Occasionally choice clippings may be given out to be committed to memory and recited in the class. Have the Christian Training Class sing a special hymn at the church service from time to time, or recite in concert Bible passages.

Here is a good place to introduce and study pictures by the master artists. Reproductions may be had from the Perry or the Brown Company. A high grade of pictures may be introduced into the homes in this way.

THE study and training period should be followed by outdoor games, supervised, on the church lawn, in a vacant lot or in a field. Or sometimes they might precede the study period. Occasionally the children may be taken for a hike to study birds, flowers or trees. The series of books on "What Every Child Should Know" (nature studies), published by Doubleday, Page and Co., could profitably be used.

The children should be encouraged to do for others, and given opportunity for such service. The older boys might mow the church lawn and the girls put the church in order. All could bring flowers and dainty things to eat to be carried to the sick and the shut-ins by the children on their way home.

At the close of the season have a grand program or exhibition of the things learned by the class during the term, inviting the parents and friends, and serving ice cream or other treat. No service a pastor can render pays larger returns than for time and effort thus spent with the lambs of his flock. Out of such a training class will naturally come the future leaders of the church and the community. Try it, pastor.

"LITTLE FOXES"

DARN IT." While not a very bad expression, that does not sound well coming from a preacher. It was the favorite byword of a theological student spending his Summer vacation preaching to a country congregation. He used the term not only in private but in public. "Darn it, why don't you vote?" he roared when the congregation hesitated to express itself on something they were asked to vote on, saying he could "use a stronger word if necessary."

On one occasion he lost his temper in a discussion with one of his members who happened to be a new convert. The new member was so unstrung by the unfortunate incident that he came near withdrawing from the church. This occurred among ordinary country folks where the best of language is not always used. But they expected their minister to set before them the highest standards of conduct and were disgusted and disappointed when he failed here. The young minister did a number of commendable things in the community but these were discounted by his loss of self-control and his use of slang.

Occasionally I see ministers go about with soiled linen and untidy clothing. But a minister with slovenly personal habits is not likely to have much influence among cleanly folks, at any rate. If he loses out with these there is little hope of his helping the other class.

Another minister among my acquaintances attempted to win the vulgar by being vulgar. He finally lost his own self respect and left the ministry. A minister cannot even afford to be frivolous. Perfectly innocent things that would pass unnoticed in others are held against a minister. "The little foxes spoil the vines." The little thoughtless, careless things lessen the influence of the preacher. The Gospel ministry demands the highest possible standards in those who engage in it.

M. B. McNUTT,
Wooster, O., Jan. 9, '20

Martha E. Robison



MA LARCE.

SECOND QUARTER

1917

honor God by doing His will, obeying my parents, and in many ways." "I can show loyalty to my family first by obeying my parents. I must be careful what I do, that I may not disgrace my family. I must be kind not only to the members of my family, but to everyone." "I promise never to use intoxicating liquor or tobacco." This statement is signed by the pupil.

Such work as this may be developed by any teacher interested enough to lead the way; material for it may be drawn from any lesson help used. Recognition given the pupils by the school will encourage the work, and the results achieved, not only in maintaining interest during periods when attendance is interfered with, but in rendering the results of the teaching permanent and practicable are worth all the effort required.

A TOWNSHIP SUNDAY SCHOOL DRIVE

THE whole campaign, from preliminary canvass to the picnics and parties that welcomed the new members, lasted not more than six weeks.

The Community Church in the village of Berry is the only one in the township, and so had practically a clear field. The first step was to portion out the township to teams of canvassers from the adult classes, who covered the whole territory in a single afternoon, registering every man, woman and child, explaining their purpose and plans for the growth of the school, but asking no promises to join. The registration card included space for noting any special training or interest. From these cards the superintendent and teachers made out class lists for each teacher.

Exactly one week after the first canvass, each teacher filled a large car—in some cases, two—with class members, and made a round of calls upon all the registrants on her list, with an invitation to join the class. The taking along of a bunch of lively boys to invite a boy to join the class gives that boy a glimpse of class spirit; and it isn't in boy nature not to want to be a part of the bunch. An extra supply of Sunday School papers was distributed to each prospective member.

These invitations bore fruit at once, of course. But the superintendent did not rest with that, encouraging as it was. He wanted to make a clean sweep. Exactly a week later—all the canvasses had been made on Thursdays—he gathered his officers into a car and made a flying trip around the community himself, taking with him a supply of ten-inch window cards reading, "We will go to Sunday School next Sunday. Will you?" He left one of these cards in each house with the request that they hang it in a front window and *make it true*.

Additional advertising was done by placards, which were placed at cross roads, on fences, posts, and in store

coming plan, along with class and department socials and a community "sing", which became a regular Thursday night feature of township life, with the Sunday school orchestra leading.

Such a thorough canvass, with a live follow-up program and well-thought-out activities in the school itself, will increase most rural schools from one to three hundred per cent. For a town drive the canvass should be interdenominational, with the advertising matter and registration cards slightly modified to suit local conditions.

AGNES N. WILTBERGER,

Dallas City, Illinois.



"Brookcroft Bungalow", Oakdale, Tenn.

FROM James D. Burton, Sabbath School representative of the Cumberland Mountain Presbytery, comes a folder which describes his work, and is given in part:

"The need for organizing Sunday schools throughout this territory is great, as few places have full-time preaching. During the year just closed eight new schools were organized, fifty schools visited, forty conferences held with Sabbath school workers and eight Sabbath school conventions visited.

"The work of maintaining community interest in the locality where the field worker lives was furthered this year by the provision of recreation grounds for Sabbath school and community picnics at 'Brookcroft,' adjoining the missionary's home. A spring of pure water was concreted and over it a rustic spring-house erected. The



A Sunday School Picnic on the Brookcroft Grounds

clearing of the land, the trimming up of the trees, the care of the rhododendron, laurel, dogwood, and native wild-flowers was for many their first job in common.

In the school itself the superintendent had made plans to place the new pupils. In the Adult Department he held himself ready to form classes for special courses, Christian civics, Church history, Christian ideals, child-training, etc., as he found groups interested in such subjects. A community picnic was part of the wel-

coming plan, along with class and department socials and a community "sing", which became a regular Thursday night feature of township life, with the Sunday school orchestra leading.

"'Brookcroft' is accessible to the roadside and here tired mothers and children of the mountains find a pleasant place to rest as they travel back and forth to town."

And not the least of the teachings of this missionary is the attractiveness of the home depicted here.

FROM OUR STUDY WINDOW



FAILURE is relative. If more country ministers fail now than formerly it is because we ask more of them. The success of yesterday may be the failure of tomorrow. Standards are going higher. We have asked some good observers for statements on "Common Mistakes Country Ministers Make," and are giving some expressions of opinion in this issue. What is yours?

We have our own ideas on this subject of failure. We set them down at random as they occur to us.

SOME MINISTERS FAIL

A. Because they are too old. Oh, not in years. Years don't count. But they have struck the rutty side of life. Gone stale. No imagination left. Faith dimmed. They've picked out their place to die in.

B. Because they are too young. That's not so hard to cure, but it's as bad while it lasts. Youth lives on the surface. There are men who have no philosophy back of their energy—no "anchor to windward." Just jump and go—or stop and lie down. Try lots of things but don't follow them.

C. Because they study too little. They "got their education"—some time, somewhere. And their minds stopped growing. Soil too barren for ideas to sprout in. Have taken their stand on "the rock of the middle ages" and feel no urge to move.

D. Because they study too much. Keep their minds all cluttered up with things that make you ask, "What of it?" Can't see the forest for the trees. Always learning but never learn how to use what they learn. We knew of a seminary's prize Greek student who later came to rooting poison ivy out of fence corners. Qualified for that because poison ivy didn't hurt him.

E. Because they pray too little. Some lives have only two dimensions. They are of the earth earthly. Our ministry is a thing of the spirit. And how may one renew his spirit or another's, except he pray!

F. Because they pray too much. That sounds funny, but we've a notion what the injunction to continue con-

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WARREN H. WILSON, *Director*
H. N. MORSE, *Editor*

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Associate Editor

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stant in prayer does *not* mean. Prayer is not a substitute for thought or work. You'll pray best when brains, feet and hands are all busy.

G. Because they have no plan. You know the type. "I never thought of that." Never made a program. Just trust to luck and Providence. seldom arrive anywhere because they are not started for anywhere. They are simply on their way.

H. Because they have too many plans. Chock-full of patent devices, and pet formulas, in whose efficacy they are mighty believers. Have always just discovered the one thing which will cure all and sundry. If you run a circle fast enough you will get a good sensation of motion—but you will get little progress.

There are lots more reasons. But, oh well, these will do for now.

THE SECULAR SPEAKS

THE churches are waking up, especially the various Protestant churches. They suspect that they have been laggards in the work of reordering and resuscitating the world, and they are eager to push on into the front line and do something worthy of their powers and resources. But they are a good deal perplexed to know what to do. They can raise money and produce motion and they are doing so, but to what end it should be directed stumps them a little.

Of course, the primary job of the churches is to conserve and impart re-

ligion. What they do in the line of "good works," so-called, though important and beneficial, is all secondary to the duty of holding, realizing and imparting the faith. Their great office is to connect things visible with things unseen. If they don't do that, all their organization for benevolences, and all the dollars they entice from submissive contributors won't save them from failure as churches. Their errand is spiritual. It cannot be accomplished by mere material activities, though such activities are bound to follow if the spiritual errand really prospers. The great need of the churches is to get the clergy interested in religion and contrive that a larger proportion of them shall know something about it, and have more of it in them than they can comfortably contain. When people have so much religion in them that it keeps spilling over naturally into other people's minds, they are in about the right state to be preachers. But what usually happens is that the ministers, like other people, have to pump up religion for use as occasion requires. They know about organization, sanitation, legislation, penology, theology, how to raise money and how to spend it, but those that know the road across from the visible to the unseen are fairly scarce, and doubtless always were.

Editorial in LIFE.

COMMUNITY SERVICE" is a convenient handle for a rural minister to take hold of. It is definite and tangible. The minister who leads his people in a road-making, who straightens a dangerous curve or digs a drainage ditch, organizes boys into a ball team, holds a farmers' institute or introduces pure-bred stock is doing a thing of real value. He is making a community a better place to live in. He is helping people to a higher level. It is worth doing. When done, it can be described in definite terms. The people see what the church is accomplishing. It is good propaganda. It is also, we believe, a real part of religion's service, of the service to the

whole man and the man's whole environment. So far, so good.

But there is danger in it. After all, a minister's primary business is not to dig ditches or build roads. It is to establish the Kingdom of God in his community and lead men into it. Nothing can take the place of that or lessen its importance. There are ministers who, when they have built a road, rest on their laurels and proclaim "this is a community church." If that is all it has done, it isn't a church at all. It is a road-building society.

Fundamentally it is the things of the spirit that count. John said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I. He shall baptize you with the spirit." No saying is so often repeated in the New Testament as that. It is the basic distinction. Reformation—vital, worth every effort, necessary to progress—and regeneration—which cometh only by prayer and the Spirit of God.

Let us magnify our ministry to the daily needs of men. Let us try our faith by the test of service. But oh chiefly, let us desire men's spirits. Bring them each one to a deep and abiding consciousness of God's presence. For after all we are messengers of the Word, and it is the Word that giveth Life.

SITTING in front of the old stone fireplace in the "company room" watching the logs burn down, after the rest of the family had gone to bed, Bill Nicholson one of my farmer friends in Mississippi, gave me a whole college course in one night. He said, "We can try this plan of a preacher linin' with us and workin' thirty days among us instead of one each month, and if we make it go you'll see that other churches will do it too." And then, with his hands on his knees, half stooped over the flickering logs, he began to recall the improvements in that Mississippi community for the last fifty years: "All improvement comes in patches," he said. "I can remember when we fenced in our crops and turned out our cattle. Then small settlements began to reverse this order, they fenced in their cattle and turned out their crops. We had a few neighborhood fights, a few fences were cut. Before long the whole country kept in their stock and now the whole State does. The next was the road improvement. A mile of good road was built. Everybody made fun of it and said it cost more than it was worth. Driving over it stopped

their laughing. We have a lot of good roads around here now. Same way with draining land. Everybody said it wouldn't pay. A feller here and there tried it, now everybody believes in it. Then came the ticks on the cattle. Some neighborhoods put in vats for washing the cattle. Small sections voted them in and some of the neighbors dynamited them out. Got 'em all over the State now and got the ticks out. Our community was the first in the country to put in a good school. Look at 'em around now. All improvement comes in 'patches.' So I guess that's the way to improve the churches, have a good

Seems as though I had ought to."

"And down by Jake's house is another mighty bad spot."

"Yes, preacher, if I lived as near that spot as Jake does, I'd sure have fixed it."

"Well, why do you suppose he doesn't do it?"

"Oh, I reckon he ain't got no git-up to him, preacher." More twinkles all around.

In hoc est hoax
Et quiz et joax
With gravitee
For graver folks.

There is a story of an African hunter who came upon a tiger in the jungle. His gun missed fire and the tiger leaped at him. But the tiger was such a mighty jumper that he cleared the man by six feet. Three times he jumped. But each time he jumped clear over his man. That tiger was a mighty jumper. Then he quit in disgust.

The next morning the hunter went out again to get another shot at the tiger. Approaching the spot of yesterday's adventure he heard sounds of crackling underbrush. Cautiously he crept forward. There in a clearing he saw his tiger leaping to and fro. He was practicing *short jumps*.

The difference between an agriculturist and a farmer, W. J. Bryan was wont to say, is that an agriculturist makes his money in town and spends it in the country, while the farmer makes his money in the country and spends it in the town.

The men who are doing agricultural work on the foreign field with some who are interested in rural community work have organized the International Missionary Agricultural Association. The foreign workers were represented by Mr. Samuel Higginbotham

of India, Mr. B. Hunnicutt of Brazil, Mr. Washburn of Bolivia, Mr. Grant and Mr. Graybill of Canton Christian College, China, and others. The home missionaries were represented only, on account of the suddenness of the call, by Warren H. Wilson.

The experience of these men who are workers among country people in agricultural, educational and evangelistic service, was found to be a common one. An organization was formed to express this unity of experiences and sympathetic hopes. Mr. Hunnicutt was made executive secretary and Dr. Wilson president, and

PREACHIN'S RIZ

W. H. VOGLER.

There's lots of trouble everywhere,
More'n most of us can bear;
The Kaiser's made a lot of it
So's every one must do his bit;
But worst of all the trouble is
My preacher says that "preachin's riz."

We ought to keep that preacher man
And keep him's busy as we can;
He ought to farm and preach and pray,
And keep agoin' every day;
But, laws-a-me! the trouble is
My preacher says that "preachin's riz!"

Well, so's milk, and eggs, and hay,
Most everythin' that grows'll pay;
And hogs, and butter, wheat and rye,
Barley, oats—and whisker dye;
But just to think, of all that is
That even preachin's got to riz!

'T wasn't much for us to give,
A dollar so's he could live;
And keep a-preachin' right along,
And see the sick, the well, the strong;
But now, oh! what a fuss there is
When the preacher says that "preachin's riz."

one here and show what can be done."

We were just ending a cross-country jitney trip in Texas, twenty-eight miles horizontally we had come and 103.7 miles vertically in short bounces. As we drew up before a house a particularly fierce bump flipped us sky-and-top-ward. It was the home of one of the parson's elders and he shortly came out to greet us, a lean man in overalls and with eyes that twinkled.

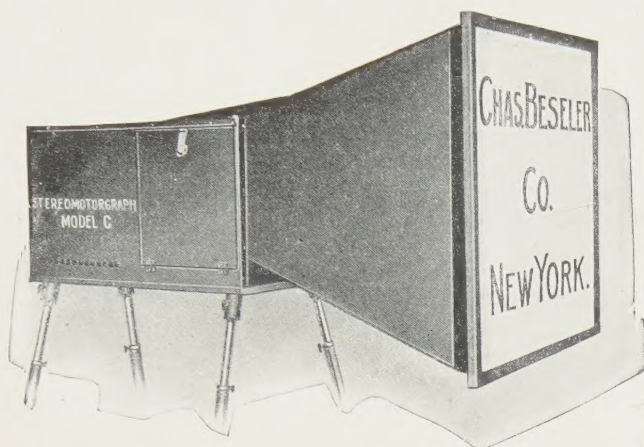
"Bill, if I lived as near that bad spot as you do, I'd fix it."

Bill grinned. "Yes, preacher, that's right. I reckon I ought to fix it.

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By all the means you can
In all the ways you can
In all the places you can
At all the times you can
To all the people you can
As long as ever you can.

With these opening words, Commissioner Kendall, of New Jersey, addressed a message "to the clergy and people of the State of New Jersey," in behalf of educational Sunday, October 12:

There are two great organizations whose distinctive purpose is human betterment—the church and the school.

Their status in a community is a measure of that community's intelligence and of its progress in those things which make for better living.

If these institutions are generously supported the community is rich—rich not only in the goods of this world, but in those things which are eternal.

The spiritual contributions to human welfare of the two institutions are immeasurable.

Truth is great and will prevail if left to herself. She is the proper and sufficient antagonist to error and has nothing to fear from the conflict.

Thomas Jefferson.

The Health Education Series, published by the United States Bureau of Education, may be purchased at the following rates from the Superintendent of Documents, Government Printing Office, Washington, D. C. Remittance must accompany all orders.

No. 1.—Wanted—Teachers to Enlist for Health Service. Single copy, 5 cents; additional copies, 1 cent each.

No. 2.—Diet for the School Child. Single copy, 5 cents; additional copies, 2 cents each.

No. 3.—Summer Health and Play School. Single copy, 5 cents; additional copies, 2 cents each.

No. 4.—Teaching Health. Single copy, 5 cents; additional copies, 2 cents each.

Classroom Weight Record. Single copy, 5 cents; additional copies, 1 cent each.

STATEMENT of the Ownership, Management, Circulation, etc. Required by the Act of Congress of August 24, 1912, of HOME LANDS, published bimonthly at New York, N. Y.

Before me a Notary Public in and for the State and county aforesaid, personally appeared E. Fred Eastman, who, having been duly sworn according to law, deposes and says that he is the business manager of HOME LANDS and that the following is,

to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, to wit:

1. That the names and addresses of the publisher, editor, managing editor and business managers are:

Publisher, Board of Home Missions of the Presbyterian Church, U. S. A., 156 Fifth Avenue, New York.

Editor, H. N. Morse, 156 Fifth Avenue, New York.

Managing Editor and Business Manager, E. Fred Eastman, 156 Fifth Avenue, New York.

2. That the owners are:

The Board of Home Missions of the Presbyterian Church, U. S. A., Wilton Merle-Smith, President, 520 Park Avenue, New York.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as stated by him.

E. FRED EASTMAN, Business Manager.

Sworn to and subscribed before me this 29th day of September, 1919.

(Seal) Caroline Bahn.

FEAR GOD IN YOUR OWN VILLAGE

By RICHARD MORSE

Quite as entertaining as a good novel, and to be recommended to all sorts of right-minded human beings.—*The New York Sun*.

Nobody can afford to miss reading it, whether for the inspiration of its pages or for the practical value of its account, who lives in any community that needs to be made better.—*The New York Times*.

An account "set forth in living characters" of the redemption of an American village. The redemption is neither pious nor dreary.—*The Boston Transcript*.

Among all the books on the rural church and rural social work which have come to us for several years, there has hardly been another so crystal-clear in its vision of the task for the rural community organizer, so practically helpful, so delightfully human in its appeal.—*The Survey*.

It is the record of applied religion.—*The Hartford Courant*.

Through some 200 pages Mr. Morse traces the progress of the campaign, which has lasted several years and has several more to go before the millenium. But if it has not fully achieved its highest ideals, it has at least transformed the village and gone far toward putting the fear of God, yes, and the love of fellow-men, into that village. The story is well told in addition to being worth telling.—*The Springfield Republican*.

Always interesting, and dealing, as it does, with matters of vital concern, here is a book of exceptional common sense and clarity of vision that ministers and laymen of every fellowship ought to read and ponder.—*The Christian Register*.

The author has done a fine piece of work.—*The Chicago News*.

It's as good as a romance for the reader who reads to be entertained. To the reader who takes the book up with the purpose of gleaning a helpful hint for his own work, it should prove a treasure store.—*The Epworth News*.

It is an exceedingly arresting volume and as entertaining as it is significant.—*The San Francisco Bulletin*.

Dr. Morse has told his story simply and with a degree of frankness not usual from a ministerial pen. The book is entertaining, as all books that deal with idealistic and successful efforts are.—*The Los Angeles Times*.

But most of all should this book be placed in the hands of those who teach and preach religion, for it sets forth in practical suggestions and lessons the religion of the future—clean-souled, pure-minded, co-operative living, inspired and made beautiful by an honest "fear of God."—*The Publishers' Weekly*.

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Enclosed please find \$1.35, for which please send me one copy of "FEAR GOD IN YOUR OWN VILLAGE," by Richard Morse.

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